

greatest battles of his-
n waged against man-
and artificial obstacles
s imposed on individ-
ualize their growth and

se struggles led to con-
ught by falsified tradi-
tions and perverted
n, all molded in the in-
se who held power and
mic privileges; that is,
e and the dominant
constant war, this in-
et, this struggle of the
against the State or
ociety has been the his-
kind. The second World
which we are now emerg-
atest but not the last
at history.

history does, I believe,
opinion that it is in the
the possession of land and
s resources, in the level
l prices, and in the con-
teration in the position
d creditors, and the tax-
t the secret of social and
ubles is to be found.

these troubles, however,
en into account by the
o Security Conference of
Nations. Their Charter
ovide for specific meas-
ed to deal with them.
then, can come out of
lem"?

Road to Peace," I show
I believe, that universal
world peace cannot be
hout a fundamental re-
e existing economic con-
cked from this direction,
t war and poverty are
s of the same evil, and
problem of war and of es-
nd keeping world peace
approached from this defi-
condition if we are to

been and is con-
cation of the minds of men, and
their release from the false ideas
and ideals which oppress them.

Chodorov, Frank. 1946. "Pamphlets Worth Reading." *Analysis* 2 (4): 4.

Pamphlets Worth Reading

If you have not read Isabel Paterson's *God of the Machine*, put it down on your list of good reading. For a taste of what you have in store, two chapters of this book, *The Humanitarian with the Guillotine* and *Our Japanized Educational System*, have been reprinted and put in booklet form. Selma Fuller, just an enthusiast, has done this at her own expense. If you want a copy, send twenty-five cents—stamps will do—to *analysis*. Your investment will bring you dividends.

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Marching Armies is an inspired piece of writing by Henry A. Coit, dealing with economics and the vision of a better world. The author has sent us a number of copies of this 48-page pamphlet and asks that we mail copies to all who ask for it. So, it's up to you.

* * *

Robert M. Hutchins, as might be expected, puts out a literate argument for transference of the atomic bomb business to a world community. He is too knowing to go all out for the organization of United Nations; but, with all its drawbacks, "we must take a chance or die." Dr. Hutchins finally rests the case of mankind on "education in understanding." As far as this reader can make out, the phrase implies education in moral values, and thus far no curriculum has achieved that end. Nevertheless, his booklet, *The Atomic Bomb Versus Civilization*, is an admirable treatment of this perplexing subject. It is published by *Human Events, Inc.*, 608 S. Dearborn St., Chicago 5, Ill., and costs 20c.

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Ayn Rand, author of *The Fountainhead*, contributes a telling broadside in the fight against collectivism, which she calls *The Only Path to Tomorrow*. You can get a copy by writing to her at 205 East 42nd St., New York 17, N. Y.

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Readers Also Write

Get It.—I believe the best way

Dear Editor: Your article on collectivism in the December issue is based on a logical fallacy. The point you make is that the policeman cannot increase production, and correctly, that the policeman doesn't make land any more productive and doesn't invent labor-saving machinery; ergo, you conclude, the policeman cannot contribute to production.

The intelligent socialist would reply, "Nobody claims that the policeman invents machines or increases the productivity of mines and farms. Nevertheless, the policeman does contribute to production by maintaining order. Take 1000 cars and a policeman stands at an intersection and you have no traffic; all you have is a traffic jam. Add a policeman to keep order and you have a flow of traffic. The policeman makes the difference between fecundity and sterility, though he doesn't run a machine till the soil."

I don't think your position astatism is strengthened by ignoring what usefulness a policeman has. Of course, there is a great temptation for privilege seekers to ask for a economic policeman; not for impeded government of traffic, but to open the road for themselves. . . .

The case of the traffic policeman is seldom a fair analogy for the discussion of state functions. Every motorist has that in his hands which may in case of necessity remove a traffic policeman who becomes obstreperous. To be sure, he may go to jail for it; but the offending policeman has nevertheless been moved. . . . But the government bureau cannot be removed even by those who might accept martyrdom for its purpose; . . . there is a positive difference in the case of the traffic cop which is wanting in the case of the official.

Too many people are misled by the policeman argument. Like most false analogies its surface plausibility protects it from careful scrutiny. . . . most traffic cops can drive cars, but relatively few bureaucrats have ever produced any goods, much less managed a competitive enterprise. I suggest you devote a column to a discussion of the traffic cop fallacy.—Paul Peach, Raleigh, N. C.

(Maybe "Government contra State" in the February issue will cover the point.)